



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and legislation upon the progress of the industry; also more about the marketing of sugar and the factors controlling its prices. The book is encyclopaedic, and as such, serves a very important function.

JOHN BAUER.

Cornell University.

Underwood, H. G. *The Religions of Eastern Asia*. Pp. ix, 267. Price, \$1.50. New York: Macmillan Company, 1910.

A long familiarity with one of the lesser Oriental lands (Korea) is no charter to special competency for dealing with so vast and varied phenomena as the welter of far-eastern religions presents. It happens, therefore, that Dr. Underwood's book for the most part is based on secondary sources. Treating of Korea, he furnishes much interesting data especially on local worship and religious functionaries but his interpretive clue throughout is the dogma of a primitive monotheism based on "revelation" from which all heathen faiths have degenerated.

"The earliest worship of which we can find a secular record in the oldest countries was by every indication a monotheism. where with simplicity man worshiped his Creator only. Falling away from this came the deification of kings as the descendants or agents of this God; then came heroes, ancestors in general, powers of nature, resulting in pantheism, polytheism, fetichism; with an endless train of degrading superstitions" (p. 234). It is enough to say that except for this dogma no such interpretation would be suggested by many of the facts.

H. P. DOUGLASS.

New York.

Wicksteed, P. H. *The Common Sense of Political Economy*. Pp. xi, 702. Price, \$4.50. New York: Macmillan Company, 1910.

The Common Sense of Political Economy claims to be a "systematic exposition of the Marginal Theory of Economics." The claim is made good in the first book, which is devoted to minute and often exhausting analyses of the operations, psychological, physical and mechanical, which constitute all economic administration from the marketing by the housewife, to the organization of industry and the technique of foreign exchange. In Book II, which is described as "Excursive and Critical," the Marginal Concept is applied diagrammatically, with the result that certain very pertinent and destructive criticism is brought to bear on the so-called laws of diminishing and increasing returns, and on all illustrations of price as determined by the intersection of a rising curve of cost and a declining curve of utility.

In Book III, the Marginal Concept is applied concretely in the analyses of a "miscellaneous set of phenomena in the social and industrial world, both by way of exercise and by way of testing the principles." Some of the subjects chosen are gambling and speculation, the housing problem, unemployment, depression and crises, the immediate and permanent effects of